



# Kilwinning 565 News

## From The Chair



### Back to Work

Greetings Brethren!

Summer is over and so is our Summer break. I look forward to seeing you all again soon.

For all those who didn't make it to the barbeque at Bro. Sean Beasley's place, I can tell you that you missed the best smoked pulled pork that I have tasted in all my life. I must also laud Bro. Phil Horriگان's watermelon salad. I, and my family, have been making it ever since, and all the people that have tasted it, love it. The smoked shrimp was a delight too. We also celebrated the Christening of Bro. Patrick William's son.

I unfortunately missed our first meeting of the season and, while I regret missing it, I was having a good time in St. Maartens and a really badly needed break. You were all, however, in my thoughts. I understand that the Lodge was in good hands—thanks to all, and especially W. Bro. Chris Mason for standing in for me. I understand that the special reception went

well.

With regard to the coming months, there are a few fun events that we can look forward to: the visit by our Brethren from Michigan; and the St. Andrews Dance. Also coming up are a couple of officer step-up nights, allowing the officers to get a feel for their positions next year. Then there is the voting and finally the Installation night, when the new Master will take the chair.

There is one other activity that I would like to get

going between now and then: some charity work. Come with ideas for the local community.

I have been asked by the DDGM to be the chairman of the district education committee. As such, I am expected to arrange a couple of educational events next year. Your support at these will be appreciated.

To some of the Past Masters, and other brethren, the we haven't seen in a while: we miss you!

See you all soon!



### New Initiate—Richard Steller

Ferdinand "Richard" Steller is the proud father of four and resides in Willowdale, Ontario. He works with stone and tile during the week and occasionally chauffeurs for a local funeral home.

He indulges in his myriad of hobbies, ranging from old cars and bikes, to the restoration of a century home in Muskoka, Ontario.

Richard enjoys music and reading, and is anticipating wonderful esoteric revelations in his journey alongside us.

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#### Special points of interest:

- *What's been happening*
- *Profile—who is Bro. Rick Steller?*
- *Educational Articles*
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# Book Review

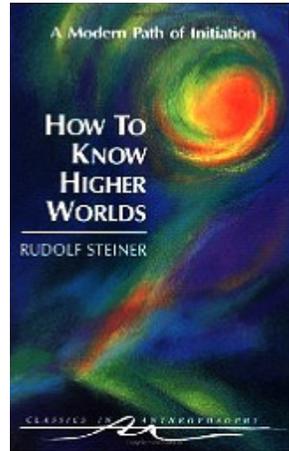
## How To Know Higher Worlds

By Rudolf Steiner

Reviewed by W.Bro. Rob Lund

First, a few words about the author. It's hard to know where to start with RUDOLF STEINER (1861–1925). He accomplished so much - his biography is 3000 pages. He became a respected and well-published scientific, literary, and philosophical scholar. At the beginning of the twentieth century, he began to develop his earlier philosophical principles into an approach to methodical research of psychological and spiritual phenomena. His multifaceted genius has led to innovative and holistic approaches in medicine, philosophy, religion, education (Waldorf schools), special education (the Camphill movement), economics, agriculture (biodynamics), science, architecture, and the arts (drama, speech and eurythmy). In 1924 he founded the General Anthroposophical Society, which has branches throughout the world.

Master of the Western esoteric path of initiation, Steiner provides a guide book to those wanting to go down a spiritual path. He leads the student from the cultivation of reverence and inner tranquility, to the development of inner life through the stages of preparation, illumination, and initiation. By patiently and persistently following these steps, new "organs" of soul and spirit begin to form, revealing the contours of higher worlds that have been



concealed from most people. Rudolf Steiner acts as teacher and guide through the steps of preparation, giving advice along the way.

The first step, preparation is achieved through practical exercises in inner and outer observation, and moral development. It is a strict and definite cultivation of the life of thought and feeling, and develops the higher senses. The second step, enlightenment, is to awaken certain dormant thoughts and feelings, patiently, consistently, and conscientiously, that lead to the inner light.

The third step, initiation, is the highest stage in esoteric training that can be provided in a written form, to reach the lesser mysteries.

I highly recommend this book to any one interested in esoterica.



## The Qualifications of a Mason—Part 2

W.Bro. Rob Lund

In the Part 1, we dealt with how a Mason was prepared, and came, humbly, soliciting admission.

“How does he hope to obtain those privileges?” , the Master wants to know. “By being a man, free born, and under the tongue of good report”.

Why free born? The candidate has to be free, mentally and physically, to make the decision to take the steps; free to follow the path to enlightenment; free to join and support the Lodge.

The “tongue of good report” refers not only to the report by his sponsors and the investigating committee, but he must be found mentally and spiritually responsive to the ideals of the order. His answers to the Brethrens’ questions must ring true.

When I was learning to read Egyptian hieroglyphs, some of my first exercises, in translating some funerary stela, referred often to an epithet given to the person being memorialized: they were said to be



(pronounced *ma'a herew*) or “true of voice”, meaning that his voice and words rang true, and reflected the true person, and his spirit.

Only a man with the right character (being humble, properly prepared, free, and of good report) is a candidate that is “a fit and proper person to be made a Mason” , and to be able to take the steps to enlightenment.



## Did you know.....?

The Ancient Cabalists had a secret interpretation of the Old Testament, and one of the keys was to read backwards the Proper Names contained in those books. Now, if the words of the first and second degrees are read backwards, they produce the phrase " Being fortified by the practice of every moral virtue, we are properly prepared."

# Pythagorean Number Mysticism (continued)

The numbers one through five were dealt with in the previous parts of this article.

## 6

Five terms are required to account for creation, but are insufficient to describe the *framework* in which the event takes place. That framework is time and space. The numbers one through five can be considered as spiritual, or metaphysical—they cannot be seen (one cannot see a polarity, or affinity, or relationship).

Six defines our physical reality—our senses can discern time and space (volume). To our physical senses, time and space are infinite (when did time begin, where does the universe end?).

To our physical being, time and space are 'real' - we live, we die, we occupy space. Eastern philosophies deem the world of the senses as illusion, a purely mental construct. Western empiricism takes sensory data at face value, despite the problems with this 'philosophy' (how does one measure infinity?).

Initiatic orders teach that, in the spiritual world, time does not exist: to the absolute unity, there is no time. They teach that the goal of man is reunion with the absolute. Therefore, their teachings insist upon the necessity to transcend time, since it holds us in bondage with the material world (hence the disciplines of Yoga, Zen, etc.). The two different philosophies do not actually conflict and, together, form a more comprehensive understanding.

In Egypt, the cube (six sided) represents the notion of temporal and spatial phenomena, and was used as the base for a

pharaoh's throne.

In our Lodges, we have the ashlar to remind us to seek perfection, and the altar. The twenty-four inch gauge is also related (4 x 6) and refers to time and space/extent. The seal of Solomon has six points.

## 7

Five terms are required for the principle of life, six terms describe the framework in which the event takes place, but this is not sufficient to account for the process of coming into being, of becoming. In the material world, this is experienced in terms of *growth*. The analogies of sculptor and statue, used previously, now become purely metaphorical: the statue doesn't grow, except metaphorically.

Growth is a universal principle, which is observable and measurable in all realms of the physical world, except the atomic level. We cannot observe or measure growth of an atom. However, everything physical is made up of them. Growth is not a continuous process, but takes place in stages, discrete steps, or quantum jumps - quite often in seven steps or stages. It cannot be accounted for scientifically: there is nothing in the behaviour of hydrogen or carbon atoms that makes the growth of a creature predictable. There are seven tones in the harmonic scale. A string of a certain length, when vibrating, produces a note. Divide it in half and a note one octave higher is produced. In between, are seven intervals, all unequal, which the ear interprets as harmonious. Harmony cannot be rationally defined, but we react to it, or its absence. Notes are derived from the division of

one into two (unity into multiplicity).

Harmony evokes an instinctive awareness of, and even a longing for, the unity from which it derives.

The seventh sign of the zodiac is Libra, the *balance*. Seven signifies the union of spirit and matter (three and four), represented in our lodges by the apron (triangular flap on square base). As the ritual states: *seven* are required to make the lodge perfect. The ritual defines *seven* liberal arts and sciences, to *balance* the mind. There are seven principle officers in a lodge.

## 8, 9, and beyond

As may be inferred from the above, each number has its own function, but is also a composite of the numbers that make it up. Seven is: 4 + 3, matter and spirit; 5 + 2, fundamental opposition united by love; 6 + 1, the fundamental note actualized in time and space.

Eight corresponds to the physical world as we normally experience it.

Beyond Eight, the higher numbers up to 12 represent pattern or plan; account for the necessity, the principle that reconciles order and disorder; and the matrix within which all these functions operate simultaneously. These higher numbers are not part of our direct experience, but we can recognize them, philosophically. They are complex and not easily described in our normal language.

In the zodiac, each sign has elements of duality, triplicity and quadruplicity. While space does not permit a discussion

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## Upcoming Events

- Sep 16 — Reception for R.W.Bro. Charles Reid and R.W. Burns Anderson
- Sep 16 — Visit from Kilwinning #64 from London
- Oct 3 — Step up night, Bro. Gene Walley's Third Degree
- October 21 to 23—Pontiac Visit — this is an all-weekend affair, so please prepare
- Nov 26 — St. Andrews Dinner/Dance
- Nov 7 — another step up night

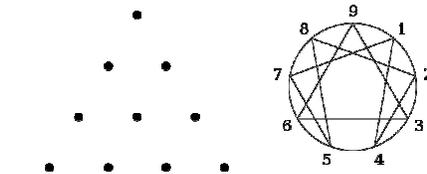
Send your articles, book reviews, and suggestions for this Newsletter to W. Bro. Rob Lund (rob.lund@rogers.com)

## Pythagorean Number Mysticism (continued)

From page 3

of this here, it should be realized that this ancient scheme is in no way founded on the musings of ancient dreamers, but is rigorously constructed according to Pythagorean principles.

The Tetractys and the Grand Ennead (see diagrams below) are symbols of the complexity of the higher numbers—interpenetrating, interacting, interlocked. These are rich, multilayered symbols which provide, in meditation, an almost inexhaustible flow of meanings, relationships, and correspondences, and is an expression



of the metaphysical reality.

*“If we are to understand the physical world we live in (to say nothing of the spiritual world), we must examine the principles and functions that underlie common experience. The symbolism of number allows us to do this.”*

These articles have only given a very brief

insight into Pythagorean Number Mysticism, and does not even begin to convey an understanding of these philosophies.

For further reading on the subject, see the references below.

*Serpent in The Sky* by John Anthony West

*A Study of Numbers* by R.A. Schwaller de Lubicz

*The Theology of Arithmetic* by Iamblichus translated by Robin Waterfield



## The George Washington National Masonic Memorial

Article by W.Bro. Rob Lund

On a short vacation to North Carolina last year, my wife and I stopped over in Washington D.C. We managed to see some of the major landmarks before night fall: the Lincoln Memorial on the one side, the Capitol building on the other, the White House on another side, and the giant obelisk in the centre. The next morning, with time pressing us to move on to our destination, we went to the George Washington National Masonic Memorial. This is an impressive building, not only for its looks and content, but the whole idea of a Masonic memorial impressed me.

We managed to get a guided tour of the building. As can be seen from the picture alongside, it is a multi-storied structure.



The entrance leads to the impressive second floor Memorial Hall, with a bronze statue of Washington on the far side, and eight magnificent green granite columns. Behind the columns, on each side, are two huge murals: the one on the south wall depicting Washington in Masonic Regalia laying the cornerstone of the Capitol. On the same floor is a replica Lodge Room, two other Lodge rooms, a theatre, and gift shop.



We did not see the ground floor, which houses a banquet hall, an exhibit on Freemasonry, and a Shrine exhibit.

Going up the tower, we came to a museum, showing many Masonic artifacts, related to Washington. There is a library, which we didn't see.

Further up the tower, there is a Royal Arch chapter room, beautifully decorated.



We were not able to visit the Library.

Then, going even further up the tower, there is a chapel room for the Knights Templar. Small but impressive, especially

the stained glass window.

The top floor is sponsored by the Tall Cedars of Lebanon, a social and philanthropic Masonic order.



At the top of the tower is a lookout platform with a sweeping view of Washington.



If you're ever in the city, don't miss a visit.

More information can be found at:

[Http://gwmemorial.org/tour.php](http://gwmemorial.org/tour.php)

